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# GLANCE

AT

## HAHNEMANN AND HOMŒOPATHY.

BY

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THE HEALING ART.

TRANSLATED FROM THE GERMAN, BY

J. NORTON, M. D.

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## TRANSLATOR'S PREFACE.

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THIS glance at Hahnemann and Homœopathy has been here reproduced, in the hope that the English public will receive favourably the testimony of the noble and accomplished Author. It has been my aim to render the sense of my author in intelligible English, and with this view I have not adhered to a mere verbal translation.

As this Essay furnishes a faithful though brief representation of Hahnemann and his doctrine, it may be acceptable to the general reader, and not the less because it was drawn up by a non-professional witness.

It may at this time do some slight service to the cause of Homœopathy, which is the cause of the true method of practical medicine, and therefore of an enlightened humanity. While Homœopathy is making a stedfast advance, in fact, because the number of educated medical adherents is steadily increasing, it is sometimes reported that it is retrograding, at other times it is said to be advancing. The more proofs of its truth that can be brought before the public, the sooner will the doctrine be generally diffused. These popular essays, if done in a right spirit, and well executed, induce honest and truthful inquirers to pursue their inquiry till they obtain conviction. To know that we are ignorant, is the first step to improvement. Medical men sometimes obtain this kind of knowledge from the conversation of the unprofessional, or have it forced on them by public opinion. In the case of homœopathy,

it is public opinion that must force the consideration of the subject on the profession at large.

It will not do for a medical man to profess ignorance of a doctrine of medicine, or of its practical import, when the knowledge of it comes to be generally diffused: and in proportion to the exactness of the knowledge the public may have, will be the difficulty of the professional man in resisting that personal investigation, by actual experiment, which may lead to his own conviction.

The quick perception, the clear judgment, and the ready decision of Hahnemann; his extensive erudition, his patient study, and his vast practical experience; distinguish him in so marked a manner from the speculative theorist, that the sound sense of the English nation has only to be made truly acquainted with the man, to honour and revere the reformer, and to receive with generous appreciation their portion of the legacy his genius bequeathed to mankind.

If the translation of this essay should in the least degree contribute to this effect, the translator will be richly repaid for his humble but then useful labour.

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31, HAMILTON-SQUARE,  
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*July 1st, 1845.*

## AUTHOR'S PREFACE.

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THE celebrated German, Dr. SAMUEL HAHNEMANN, the founder of Homœopathy, which has introduced a new epoch of reform in practical medicine, died at Paris, on the 2nd of July, 1843.

To throw a glance at the life of this remarkable man, and at the development of his scientific creation, seemed to me to be desirable for many reasons, and to be especially suitable at the present time.

My having translated into French the fundamental work of Hahnemann, *The Organon of the Healing Art*, and thus and otherwise my having gained a deep insight into his doctrines, my long personal intimacy with himself and most of his disciples, and my constant gathering all available knowledge concerning Homœopathy and its progress, were my inducements to this undertaking.

Free from all party spirit, I wrote this essay, which first appeared in the fourth volume of *Malten's New Journal*.

I now republish, for a more extended circle of readers, this unpretending sketch, which is neither a full biography of Hahnemann, nor a complete criticism of his doctrine.

It is my earnest wish that it may at least contribute something to allay those grievous misunderstandings which have but too long retarded the dissemination of a subject so important to humanity.

THE AUTHOR.

DRESDEN, JAN. 9TH, 1844.

# THE HISTORY OF THE

The history of the world is a subject of great interest and importance. It is a subject which has attracted the attention of men of all ages and of all nations. The history of the world is a subject which has been the subject of many different theories and opinions. Some have believed that the world was created by a single God, while others have believed that it was created by many different gods. Some have believed that the world was created by a single man, while others have believed that it was created by many different men. The history of the world is a subject which has been the subject of many different theories and opinions. Some have believed that the world was created by a single God, while others have believed that it was created by many different gods. Some have believed that the world was created by a single man, while others have believed that it was created by many different men.

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SAMUEL HAHNEMANN, the son of an artist of the famous porcelain manufactory at Meissen, was born on the 18th April, 1755. His father, a man endowed with natural understanding and of great skill in his art, early accustomed the lively boy to think for himself, and to reflect upon the objects around him. At the elementary school of his native town, the young Hahnemann shewed a quick perception, assiduous application, and natural activity of mind. His mental qualities developed themselves still more remarkably at the high school, where he received, gratuitously, his preparatory instruction for the university. He was a favourite with all the teachers, who liberally assisted the poor, but talented pupil. Besides an eagerness for the classical literature of the ancients, the growing youth displayed an ardent inclination for the study of the natural sciences and medicine. The necessary time for application to these studies was willingly allowed him by the benevolent principal, though this indulgence was contrary to the strict plan of the school. In the spring of 1775, he left the high school, and, as a candidate for admission to the university of Leipsic, wrote an able Latin essay on the wonderful construction of the human hand.

Notwithstanding all the professors at that university declined to take from him the fees for their lectures, he had still to contend with the difficulty of supporting himself; but he contrived to



obtain a precarious subsistence, by making at night, after the proper studies of the day, translations for the booksellers from French and English authors.

He soon found the theory of medicine so dry and confused, that he resolved to seek for opportunities of seeing medical practice; but at that time Leipsic had no hospital, and so afforded no opportunities of the sort to students. From private instructions he gave a rich young Greek, he obtained a small sum of money. His determination was now taken. With his savings in his pocket, he went cheerfully to Vienna, where, under the direction of Quarin, the talented chief physician at the hospital of "the Charitable Brothers," he prepared himself for commencing the practice of medicine.

Just as his pecuniary resources were exhausted, from his residence in the expensive Imperial city, his lucky star threw in his way a benevolent protector in the Baron Von Brückenthal, governor of Siebenburgh, who took the young mediciner, who was warmly recommended to him by Quarin, to Hermanstadt, as his domestic physician. He had there full employment, for besides his medical attendance on the family and all the officers of the governor, he had the superintendence of his patron's collection of coins, and of his extensive library. In his leisure hours he was permitted to attend such practice as the town afforded. After having practised in this populous town two years, and acquired a sum of money, he returned with eagerness to Germany, where, at Erlangen, he enjoyed the advantage of instruction from Schræber, Wendt, and Isenflamm, and where he obtained his degree of doctor of medicine, on the 10th of August, 1779.

Rich in treasures of knowledge, and provided with the necessary means, he established himself first at Hettstadt, in Mansfeld, but went soon after to Dessau, where, in addition to his professional occupation, he pursued with zeal the study of chemistry and mineralogy.



In the year 1781 we find him at Gomers, near Magdeburg, practising as district physician. It was at this place he married Henrietta Köhler, an apothecary's daughter.

Three years after he removed to Dresden, where, in conjunction with Wagner, at that time district-physician, he acquired great reputation at the hospitals, and was intimately acquainted with the celebrated philologist Adelung.

In 1789 he went to Leipsic, where in the succeeding year he made that important discovery, which secures his immortality in the annals of medicine and humanity. But before we make ourselves nearer acquainted with this discovery, we will first throw a glance at the active career of the reformer in the earlier part of his progress.

At the time he commenced the practice of medicine, the greatest anarchy prevailed in the science of Therapeutics; Hippocratic, Galenic, iatro-mathematic, humoral, solido-pathological, electrical, and galvanical-dynamic views ran their variegated threads into the most inextricably confused of all textures. The young physician's head turned giddy at the sight of such a whirling chaos of theory, out of which no true or satisfactory mode of healing could be formed. He adhered, however, to the decisions of those who most faithfully observed nature; he followed only that course which experience seemed to have confirmed, and endeavoured to preserve, in his treatment of disease, the greatest possible simplicity. In this way he succeeded, even at that time, in making many important cures, and gained for himself, wherever he appeared, the reputation of being a circumspect and successful practitioner.

Independent of his professional labours, he was incessantly active as an experimental chemist, and as an author. At this period of his life, he made the discoveries known by his name—Hahnemann's test for wine adulterated by metals, and the *mercurius solubilis Hahnemanni*; the former of which discoveries would have sufficed to perpetuate his name as an authority in Medical Jurisprudence,

and the latter in *Materia Medica*, even if he had not been the founder of Homœopathy. He wrote also at this time the excellent monograph on "poisoning by arsenic,"\* and many distinguished essays in *Crell's Chemical Annals*. He translated voluminous classical works on pharmacy and dietetics. He was in active correspondence with Lavoisier, Tromsdorf, Hufeland, Blumenbach, and other distinguished professors of medicine and of the natural sciences. A full account of all his writings is to be found at the conclusion of the second volume of his "*Minor Medical Works*."†

But the longer he studied, wrote, and practised, the more deeply and painfully he felt the confusion and uncertainty of medical science. The chief cause of this seemed to him to be the imperfection of the *materia medica*, which he felt to be arbitrary and uncertain. The same remedy which was highly recommended by some against a given disease, was as urgently reprobated by others; the most contrary results were ascribed to the same medicine; its properties were determined chiefly by its effects in this or that disease, for the cure of which it had been applied in conjunction with three or four other drugs. If the physician knew not how to explain the healing power of a medicine in certain diseases,—as of mercury for syphilis, sulphur for the itch, bark for ague,—they called the substance in question a specific, that is, a medicine that acted unusually well for the cure of some particular disease; a sort of explanation that explained little or nothing.

Hahnemann, the eager inquirer after a clear and solid principle of healing, could not be satisfied with this state of the *materia medica*. The practice of medicine appeared to him to be always more and more unworthy of reliance; and he therefore resolved to withdraw as much as possible from practice, till he might, happily,

\* "Poisoning by arsenic, its prevention and judicial detection." Leipsic, Crusius, 1780.

† "Minor Medical Works," by S. Hahnemann. Published by Dr. E. Stapf, 1829. Dresden and Leipsic, by Arnold.

find a surer guiding star, and in that case resume it with a clear conscience. But his wife and six children wanted bread ; he had, therefore, to make up the deficiency of medical fees by translations from French and English authors.

While he was busy, in the year 1790, with a translation of the *Materia Medica* of Cullen, the celebrated English physician, he fell into such indignation at the confused attempts to explain the way in which cinchona suppressed ague, that he determined to cut the gordian knot by making trial of the medicine on his own healthy body. No sooner thought than done. He took, accordingly, at several times, strong doses of cinchona, such as the physicians of the day prescribed for the sick. How great was his astonishment, when he found himself suffering from a strong paroxysm of ague ! Then flashed on his mind the lucid thought, which gave him the key to all specific treatment. "Does the cinchona bark," he asked himself, "which cures ague, produce the same ? Is the so-called specific curing power based on this principle ? Does the same faculty of producing artificial diseases, similar to those natural ones for which they are remedial, exist in all admitted specific medicines ?" He then tried a series of active substances, singly, on himself, and found his experiment with cinchona confirmed by the corresponding results in each case. Every remedy of approved value brought on him, on trial, a disease similar to that for whose cure it was ordinarily given. He was also astonished at the great abundance of other symptoms, undreamed of in the old *materia medica*, which these tried medicines presented to him. These hitherto unknown and peculiar effects of medicines inspired him with the hope of being able to cure many other diseases that had a characteristic similarity to the affections primarily produced. His theoretical presupposition was soon crowned with the most splendid success. He was now rapturously confident that he had discovered the desired simple principle of healing, namely, "cure the existing natural disease by a medicinal disease as similar to it as possible."

He continued with silent perseverance to prove medicines, and obtain curative results in conformity with his new views, for six years, before he ventured to offer his discovery to the world. The following important truths also unfolded themselves to him:—

1st. We must distinguish the primary effects of a medicinal substance from the secondary. The first are the proper, pure powers of the medicine; the latter belong more to the reaction of the powers of life, which endeavour to ward off every foreign attack on its organism, and to oppose, if possible, by a contrary change, the condition which it passively received in the beginning from the medicinal agent. The action of bark, for instance, is primarily tonic and astringent, but secondarily weakening and relaxing, as is sufficiently evident from the puffed faces and swollen bodies of those that are overdosed with this medicine. Digitalis, which at first diminishes the secretion of urine, produces an increase of the same as its secondary effect. After the primary cooling action of camphor, heat and perspiration immediately follow as secondary effects. It is the same thing with saltpetre, only in a slower manner. Purgatives which excite and produce liquid discharge from the bowels as their first effects, occasion constipation as their secondary effect, and so forth. So that it is only by careful trials made with medicines on persons in health, that we can arrive at the true distinction between their primary and secondary effects. The want of this knowledge has hitherto caused the great confusion that exists in Therapeutics and in the *Materia Medica*. No physician, follow what system he will, who wishes to administer medicines with certainty, can treat disease satisfactorily without this knowledge.

2nd. If the physician continue to practise on the old principle of contraries, he must employ an antipathic\* medicine; that is, such a medicine as in its first effects produces a state contrary to

\* ἀντιπαθής, of contrary properties; that which has contrary influence.



the disease; for instance, the primary constipating effect of opium against diarrhœa. He must use this medicine in strong and in often repeated doses, because he has not only to keep down the disease, but also the power of vital reaction, which endeavours to counteract the first effect of the medicine. Should he, on the other hand, practise on the principle of similarity, he must employ a homœopathic\* medicine; that is, one which in its first effects creates an excitement in the organism as similar as possible to the disease itself. By such a medicine the powers of life will be stimulated to act, not only against the original disease, but also against the medicinal excitement similar to that disease, and to overcome both. It is well to observe, that the new excitement or disturbance must not be identical, but only similar; for instance, it would be absurd to wish to cure the diseased state resulting from immoderate drinking, by giving more strong drinks; but the homœopathic use of *nux vomica*, which in its primary effects produces symptoms resembling those that succeed to intoxication, is indicated in such a case. If the second excitement were the same as that which first caused the disease, it would not only not extinguish it, but would add force to it, because there would be no essential difference between the two. But a similar or analogous excitement, proceeding from an essentially different cause, will endeavour to remove the original disease from the affected organ, and to produce, at the same time, the reaction of the powers of life, and thus effect, by this double attack, *in favourable cases an immediate cure*, and in those that are less favourable a modification and gradual recovery.

3rd. The homœopathic treatment requires far smaller doses than the antipathic. The reason of this is, that the homœopathic medicine affects the diseased part with a new similar excitement, of which it is already in a high degree susceptible. The antipathic,

\* *ὁμοιοπαθής*, of similar properties; that which has a similar influence.

on the contrary, must force upon it a contrary state. By a relatively small dose of homœopathic medicine, the organism is favourably altered, the powers of life excited only as much as is absolutely necessary, and in this way, without danger, a gentle cure is obtained. On the contrary, by a strong dose, such as the antipathic system, of course, requires, such an increase may be easily produced, that the reaction may either not take place at all, or only after unnecessary excitement, while the life of the patient, in important cases, might be seriously endangered. The relatively small doses, to which Hahnemann was led, by experience, in the homœopathic treatment, are just as rational in this method of healing, as relatively large ones are indispensable in the antipathic mode. Hahnemann proceeded gradually in reducing the doses, being at first very moderate in his views, and was far from descending to the thirtieth dilutions to which his "*potential*" theory subsequently seduced him.

4th. But medicines, homœopathically used, must not only be given in relatively small doses, but must be given singly, without admixture with any other medicinal substance, because, if it were not so, the physician could not estimate its proper effects. As the substance, proved on persons in health, was in its individual state, so, according to the results of this proving, must the choice of the remedy be made for a corresponding disease; and it must, therefore, be given to the patient in its individual, unmixed form. Every combination with other medicines would convert it into a new substance, the effects of which could not be calculated beforehand, because the united substances do not retain the added properties of the individuals, but a new integral quality. It is only when two or more single substances are in chemical union, thus constituting a new remedy, and previously proved as such on the healthy body, that its use can be justified as homœopathic. This is the case, for instance, with cinnabar and hepar sulphuris, in Hahnemann's *Materia Medica*.



5th. As a necessary sequence to the above, follows the principle of diet to be observed during the homœopathic treatment, namely, to abstain from all kinds of food and drink which contain medical properties, and therefore not only distract the observant physician, but alter the true character of the disease, and injure, pervert, or entirely destroy the pure effects of the medicine. Homœopathy, therefore, rejects such disturbing dietetic articles, as cinnamon, pepper, cloves, ginger, saffron, and other similar substances, which are in fact medicinal. Of course a moderate use of these spices is not forbidden to persons in health.

It was in the year 1796 that Hahnemann first made known, in Hufeland's Journal of Practical Medicine,\* the principle of his new system. His views were expressed in very moderate and conciliatory language. We see in every line of this article that the author is only interested in the honest inquiry after truth. He displays with great perspicuity the deficiencies of the *Materia Medica*, without forgetting the great advantages which it had derived from the advancement of chemistry. He recommends, with affectionate cordiality, his medical brethren to prove medicines on the sound human organism, as the surest way of arriving at the discovery of their pure healing properties. He anticipated that all good physicians would have risen in a body to pursue the path so clearly discovered for the improvement of the hitherto uncertain therapeutics and *materia medica*. How bitterly was he disappointed when no one attended to his invitation, and he received, instead of encouraging acknowledgments, and a cordial support of his honest endeavours, only haughty contempt, and repulsive coldness!

The chief reason why so many clear-sighted and excellent physicians cared so little for Hahnemann's splendid discovery was, that just at that time the Brunonian theory had penetrated from England into Germany, and found the most zealous propagators in Pfaff, Gertanner, Roschlaub, and other medical men of note. Brown's

\* Second volume of Hufeland's Journal.

theory, which the old principle, "Cure the disease by counter-agents," carried to the highest pitch, appeared to the medical world, notwithstanding its one-sidedness and extravagance, far more comprehensible than Hahnemann's revolutionary doctrine, "Cure the existing natural disease by a medicine having the power to produce a medicinal disease as similar to it as possible." They did not consider that this rejected doctrine had been unconsciously acted on in the practice of medicine for several thousand years, and that it was the foundation of the healing results of all the so-called specifics, and of many other medicines. They only looked at the curative results in diseases, and deduced, abstractedly, from them the positive properties of the medicines, and even classified them accordingly. Had they observed, for example, that wild chamomilla will cure certain kinds of cramps, they would have classified it among the antispasmodics, and imagined they were proceeding according to the system of counter-agents; but if they had informed themselves, by trials of this substance on the healthy, that it produces, as its primary effects, many kinds of cramps, both in internal and external parts of the body, then they might have come to the conviction that it cures only its corresponding cramps, according to the principle of *similia similibus*, that is, homœopathically; and, therefore, that the curing of certain kinds of cramps by wild chamomilla is really its after or curative effect, not its primary or positive action.

The more Hahnemann experienced the want of appreciation of his first exposition, pointing out the way to the reform of medicine, the more zealously he pursued his solitary path, which he recognised as the only true way towards the foundation of a pure materia medica, and a sure system of therapeutics established thereon.

Amongst the many excellent fruits of his labours at that time was his discovery that belladonna is a prophylactic against the real, smooth, scarlet fever, which raged violently, as an epidemic, in

1799, in some districts of Northern Germany.\* But even this admirable discovery, the value of which has been fully recognised in later times, was then rejected as a mere hypothesis. Hahnemann was still mildly disposed towards other physicians who differed from him in opinion, and expressed himself, even after the unfriendly treatment he had received, in the following manner: "We all struggle for one common good object, but it is not easily to be attained; it is only by our proceeding hand in hand, with brotherly united forces, by mutual exchange of ideas and experience, and by a passionless cultivation of knowledge, that the high object we should have in common, the perfection of the healing art, can be attained. Physicians of Germany, be brethren, be reasonable, be just!"† But this last really humane request obtained no hearing: this continued neglect decided his future position with regard to medical knowledge and medical men.

From this time forward he drew back more and more from professional intercourse, and prepared himself for the exasperated struggle, for victory or death, against the reigning system of medicine. How different a character would Hahnemann's life and literary activity have taken, had he been nominated at that time by any of the German princes as Professor of Clinical Medicine in one of the Universities, or as Director of some important Hospital!

The striking proofs of experience which he would have displayed in any of the large infirmaries, places for the exhibition of practical science, would certainly not have failed to make an impression on unprejudiced physicians, and on non-medical men. The man of genius would not then have fallen into that rigid seclusion from the rest of the medical world, and into that bitter, unfriendly disposition towards the former medical art, which prepared for himself so much sorrow, and for his cause so much injury. The new

\* The Cure and Prevention of Scarlet Fever.—Gotha, by Becker, 1801. This treatise was also inserted in the collection of Hahnemann's writings, published 1829.

† "On Medical Collegian Humanity." *Allg. Anzeig. d. Deutsch.* 1801, No. 32.

system of healing would then have remained free from that exclusiveness and exaggeration which but too long retarded its progress.

The second unfavourable circumstance for Hahnemann's social and medical position was the conflict with the apothecaries, in which his reformed medical practice involved him. He was the discoverer of a system which operated with individual medicines in small doses. Much depended on his patient's receiving the medicines in a state of the greatest possible purity, which therefore required the most careful preparation; for on their curative results depended not merely the welfare of a single patient, but the estimation which the public would form of the entire system. Could he then in such a matter trust to strangers as well as to himself? Could he more especially depend on strangers, who, from the general introduction of the new system, had to expect a most sensible diminution of their incomes? For though the medicines used at that time by Hahnemann were far more substantial than his later attenuations, yet with such a mode of practice, the sales of the apothecaries would be vastly diminished, when compared with those resulting from the ordinary practice, especially as that used to be forty years ago.

By the sale of many medicines used together, and some of these very costly, such as the reigning school prescribed, there was at least ten times greater profit to be expected than from the single small quantities of the new school. At the same time, the preparation of the homœopathic medicines required ten times more care, and continually demanded the attention and active superintendence of the apothecary himself, instead of his depending on his assistants, as was the case with the prescriptions of the ordinary practice. Could it then be reasonably expected that the apothecary should inflict on himself this heroic self-denial to his own loss? Though he might not purposely wish to deceive, if he only acted as a man of common stamp would do, that was quite sufficient to frustrate the success of the medicine.



Hahnemann, then, was obliged at that time to prepare and dispense his own medicines, in order to be sure that he used the genuine substance. "Every artist," said he, "can break, rub, attenuate, and mix his own colours, and with these colours, prepared by himself, make the canvass enchanting by his skill; while the physician, who intends the most noble of all works, the restoration of the injured health of man, must entrust to strangers the preparation of his means, his medicines, when he himself possesses the capacity for this most important process."

The reformer therefore had recourse to the physician's primitive right of dispensing his own remedies, but came, in consequence, into conflict with the medical police laws, which oblige the physician to prescribe his medicines for the apothecary to dispense them.

The experience of later times has proved that the homœopathic physician can have his medicines dispensed with good success by the apothecary, as soon as the necessary arrangements have been made, and this functionary is a man in whom confidence can be reposed.

The homœopathic system of healing is now, after a series of years, in Germany at least, admitted and naturalised. Its professors are seen quietly proceeding side by side with other medical men, and gradually coming into more friendly relation with them. The intelligent apothecary no longer fears his ruin by homœopathy, but willingly offers his services for the conscientious preparation of the homœopathic medicines. It was otherwise forty years ago. At that time the physicians and apothecaries were in hostile opposition to the zealous reformer. He would therefore only trust to himself, and was obliged to brave the laws in order to benefit humanity.

In the midst of these struggles he assiduously pursued his proving of medicines, and published as the first fruits of them his "Fragments concerning the positive powers of Medicines."\* Soon after-

\* *Fragmenta de viribus medicamentorum positivis, sive in sano corpore humano observatis.*—Leipsic, 1805.

wards appeared his “Medicine of Experience,”\* a short spirited treatise, wherein he inveighed with much more decision, than he had aforetime done in Hufeland’s Journal, against the reigning system of medicine. It was the forerunner of his “Organon of Rational Medicine,” in which for the first time he systematically developed the whole theory of his reformed system of medicine, in a work of larger size. In this work too he assigned the name “Homœopathy” for the first time to his system, and placed in opposition to it the antipathic method, which treats disease on the principle of contraries. He distinguished moreover from both a third, the allopathic † method, which endeavours to remove an illness by exciting, in a sound part of the body, an artificial disease, which is not to the natural illness in the relation of similarity or of counteraction, but is a different kind of disease. Take as an example the inflammation caused by a blister on the sound skin of the neck, for the cure of a rheumatic pain of the face, proceeding from cold.

There are, says Hahnemann, with reference to this mode of treatment, three possible cases :—

1st. If the artificial allopathic disease be weaker than the natural one, the latter remains unaltered.

2d. If on the other hand the allopathic disease is stronger than the natural one, it reduces the latter to inactivity as long as it is vigorously applied, but as soon as it is withdrawn, the disease, which is often by this mode of treatment only partially arrested, again re-appears, and makes uninterrupted progress. Slight acute cases, such as might even subside of themselves, are those that are apparently overcome by allopathic treatment, not severe, acute cases, nor those that are chronic.

3rd If we use for any length of time an energetic allopathic remedy, an independent disease will be formed, which, combining

\* “Medicine of Experience.”—Berlin, 1805.

† ἀλλοπαθής, suffering from another—ἄλλος, other or different, and πάθος, affection.



with the natural one, becomes a new and complicated chronic affection.

It does not lie within the limits of this work to give a complete analysis of Hahnemann's "Organon." We confine ourselves to a brief outline. He therein declares the homœopathic method of healing to be the only true and curative one, and that the antipathic and allopathic methods are at best only palliative, and are for the most part injurious. It is only in cases of entire exhaustion of the powers of life, as in asphyxia, that he recommends the employment of antipathic stimulants.

The knowledge of the practical physician is reduced to the three following points:—

1st. The knowledge of the curative object.

2nd. The knowledge of the curative means.

3rd. The knowledge of the exact way of applying the curative means to the curative object, for the restoration of health.

The curative object for the physician, is the totality of the symptoms, that is, the assemblage of all the signs of injured health, observed by the physician, by the patient, and by others. But he must by no means receive as the curative object the changes that may have been made in the interior of the organism, (which are the foundation of the exterior signs and sensations,) because they can never with certainty be explored, and the welfare of the patient ought never to be compromised by fallacious hypotheses.

All the heretofore adopted classifications of disease are overturned by Hahnemann, and only some few affections, which arise from unfailing miasms, are recognised as possessing definite forms, such as the oriental plague, small-pox, syphilis, psora, real scarlet fever, and some others. The strictest individualising in every case is made the imperative duty of the physician, and most rigorous rules are laid down for the examination of the patient.

The knowledge of the curative means, he maintains, must be found in the investigation of the pure positive effects of medicine on

the healthy human organism. The necessary rules are, therefore, communicated in the "Organon" for undertaking such provings of medicines.

With the doctrine of the application of *proved* medicines to the treatment of disease, he gives many special rules respecting the choice of the suitable remedy, the attenuation of medicines, the treatment of epidemic and spasmodic diseases, of ague, and of diseases combined with mental disturbances, and so forth. At the conclusion of the work, he treats of the preparation of the medicines, and gives general rules respecting the proportion or size of the dose. The special determining of the homœopathic attenuations was first given, at a subsequent period, in the first volume of his *Materia Medica*.

The appearance of the *Organon* was the signal for the actual breaking out of the war against Hahnemann. If the physicians had up to that time treated his writings with haughty disrespect, and had regarded them as too insignificant for notice, they now felt for the first time that a dangerous antagonist was making head against them, who threatened to shake to its foundation the supremacy of the old Hippocratic medicine. They directed a broadside from all the great canons of criticism against the daring revolutionist. They tried to demonstrate in every possible way the absurdity of the homœopathic healing principle, and of his proving of medicines in the healthy organism. They called his small doses, at one time, "silly nothings;" at another time, they proclaimed them to be injurious "poison powders."

But so far was he from being intimidated by these attacks, that he entered a second time into Leipsic, the head quarters of his enraged antagonists, and established himself there, at the University, as "Magister Legens," by means of his treatise on the helleborus of the ancients. Even his enemies acknowledged this to be a very learned performance.\*

\* *Dissertatio historico-medica de Helleborismo veterum.*—Leipsic, 1812.

At this point of time begins the second era of Hahnemann's activity as a Reformer. If he had been previously an isolated author, he was now the head of a small community of academical youth, who gathered round him with attachment and enthusiasm. Not only physicians, but also theologians, philosophers, and jurists became his pupils, and offered themselves with eagerness for the work, that was incessantly going forward, the proving of medicines. As the result of their assiduity, six volumes of the "*Materia Medica*"\* appeared, which contained the series of symptoms of sixty-two medicines that had been proved on persons in sound health. In the first volume is taught the method of preparing the necessary attenuations of the medicines for homœopathic treatment. We will, however, take notice of it further on, in a more suitable place, so as not to interrupt any longer the course of the narrative.

Hahnemann's practice soon began to increase very advantageously, in the rich commercial town of Leipsic; and it is singular enough, that for a long series of years his opponents put no obstacle in the way of his dispensing his own medicines. It was as if a guardian spirit upheld the impending sword, so that it should not fall on his devoted head, until such time as the seed of his genius should have taken deep root.

During the period of Hahnemann's second sojourn in Leipsic, it happened that the author of this essay became acquainted with him. It will therefore be allowed me to speak as a witness, immediately concerned, in the succeeding description of Hahnemann's individuality and mode of life.

It was on a clear spring day of the year 1816 that I, a young, newly-enrolled student of law, sauntered with some of my companions along the cheerful promenade of Leipsic. Among the teachers of the university, were to be found at that time many notables, and not a few originals. Many a professor and master stalked gravely along in the old-fashioned dress of the former

\* These six volumes of the *Materia Medica* were published at Dresden.—1812.

century, with peruque and bag, silk stockings and buckles on his shoes; while the pampered sons of the landed gentry swaggered about in hussar jackets and pantaloons ornamented with points (treffen-besetsten), or in leather breeches with high dragoon boots and clinking spurs.

“Tell me,” said I to an older student than myself, who was walking with me, “who is that old gentleman with so extraordinarily intelligent a countenance, who walks respectfully arm in arm with his somewhat corpulent spouse, and is followed by two pair of rosy girls.”

“That is the celebrated Doctor Hahnemann, with his wife and daughters. He takes a walk regularly every afternoon round the town with his wife and daughters,” was the reply.

“What,” rejoined I, “is there about this Hahnemann that makes him celebrated?”

“Why he is the discoverer of the homœopathic system of medicine, which is turning old Medicine topsy-turvy,” replied my acquaintance, who, like myself, was from Dresden, and had also enlisted himself under the colours of Themis.

My curiosity was excited, and I wished to know something more about him. My companion belonged to the enthusiastic admirers of Hahnemann, who attended his lectures, and gladly assisted in the proving of medicines. Every thing he told me about the remarkable man excited my interest in the highest degree. From my childhood I had been delicate, and a victim to physic, so that my confidence in medicine was very frail. Besides other grievances, I suffered especially from my eyes, which I required at that time most particularly. Impelled by hope, I read the *Organon*, and was more and more taken with Homœopathy at every line. It was the first medical book I had had in my hand, so that it did not strike me, at that time, that doctrines which appeared so clear, supported by reasoning so consistent, might yet be too exclusive in their character, and have their dark side. I was a zealous pro-



selyte, and, like all neophytes, admitted no salvation beyond the pale of my own church. I made the resolution of putting myself under Hahnemann's treatment.

Hahnemann, at that time, was in his sixty-second year. Locks of silver-white clustered round his high and thoughtful brow, from under which his animated eye shone with piercing brilliancy. His whole countenance had a quiet, searching, grand expression; only rarely did a gleam of fine humour play over the deep earnestness which told of the many sorrows and conflicts endured. His carriage was upright, his step firm, his motions as lively as those of a man of thirty. When he went out, his dress was of the simplest; a dark coat, with short small-clothes and stockings. But in his room at home, he preferred the old household, gaily-figured dressing-gown, the yellow stockings, and the black velvet cap. The long pipe was seldom out of his hand, and this smoking was the only infraction he allowed himself to commit upon his severe rules of regimen. His drink was water, milk, or white beer; his food of the most frugal sort. The whole of his domestic economy was as simple as his dress and food. Instead of a writing-desk, he used nothing but a large plain deal table, upon which there constantly lay three or four enormous folios, in which he had written the history of the cases of his patients, and which he used diligently to turn up and write in while conversing with them. For the examination of his patients was made with all the minuteness of which he has given us an example in the "Organon."

Hahnemann received me with extreme cordiality, and we became more intimate day by day, so that in a few months a close friendship was established between the sexagenarian physician and the student of law, then in his twentieth year. Veneration and gratitude attached me to him with equally strong ties, and I shall never forget the good he did me. Even at that time germinated within me the resolution to do, at some time or other, something for the glory of my benefactor, and for the diffusion of his doctrine.

A very peculiar mode of life prevailed in Hahnemann's house. The members of his family, the patients and students of the university, lived and moved only in one idea, and that was Homœopathy; and for this each strove in his own way. The four grown-up daughters assisted their father in the preparation of his medicines, and gladly took part in the provings; and still more this was done by obliging students, whose names will be found carefully recorded, in connexion with their individual observations, in the "*Materia Medica pura*." That these experiments were not at all injurious to those engaged in them, I can testify from personal observation. The patients enthusiastically celebrated the effects of Homœopathy, and devoted themselves as apostles to spread the fame of the new doctrine among unbelievers. All who adhered to Hahnemann were at that time the butt of ridicule or the objects of hatred. But so much the more did the Homœopathists hold together, like members of a persecuted sect, and hung with more exalted reverence and love upon their honoured head.

After the day had been spent in labour, Hahnemann was in the habit of recruiting himself from eight to ten o'clock, by conversation with his circle of trusty friends. All his friends and scholars had then access to him, and were made welcome to partake of his Leipsic white beer, and join him in a pipe of tobacco. In the middle of the whispering circle, the old Æsculapius reclined in a comfortable arm-chair, wrapped in the household dress we have described, with a long Turkish pipe in his hand, and narrated, by turns, amusing and serious stories of his storm-tossed life, while the smoke from his pipe diffused its clouds around him.

Next to the natural sciences, the condition of foreign nations formed a most favourite subject for conversation. Hahnemann had a special fondness for the Chinese, and for this reason, that among them the children were educated in the strictest obedience and respect for their parents,—duties which, in the civilized countries of Europe, were becoming more and more neglected. Indeed, the



family of Hahnemann presented a pattern of the old German system of training children. The children not only displayed obedience, but the most hearty love, towards their parents. Although living in the luxurious and elegant city of Leipsic, yet the daughters of Hahnemann took no part in any public amusement; they were clad in the simplest fashion, and undertook most cheerfully the humblest household services. Hahnemann had but little satisfaction from his son, who led so foolish a life in the place where he was settled as to be obliged to quit it. His father never mentioned him, but we students heard from others that he went to England, where he wandered from place to place.

From his pupils, Hahnemann exacted not only intelligence and diligence, but the strictest propriety of life. I know of one case in which he peremptorily closed his door against a young and talented medical student, whom he discovered to be living with a person of loose character.

During my latter years at Leipsic, Hahnemann's prospects were somewhat overclouded. His flourishing practice, and numerous adherents, had become too alarming to his adversaries not to prompt them to take such active measures for his suppression as lay within their power. The implement to effect this was, naturally enough, the laws against his dispensing his own medicines. The matter was brought before the courts of medical jurisprudence, and from them Hahnemann appealed, and the decision was delayed.

Cheerful and healthy, I left Leipsic, after having undergone an examination, and began the career of Crown Advocate. In the mean time an event unexpectedly happened to Hahnemann, which appeared to give a very favourable turn to his cause.

One of the heroes of the German war of liberation, the Austrian Field-marshal, Prince Schwartzberg, had become affected, besides other complaints, with an apoplectic palsy of the right side, and for this he had tried the skill of all the most eminent physicians in vain. Homœopathy alone had not yet been tried, and to enable

him to get all the advantage of the new system, he came to Leipsic, to place himself under Hahnemann's own eye. The first consequence of this honourable tribute to Hahnemann, was the suspension of the process the apothecaries had commenced against him. Had Prince Schwartzenberg recovered, then had Homœopathy enjoyed an immediate triumph in Saxony, and even in all Germany; but every art has its limits. Hahnemann undertook the case, as a desperate one, on which he could try the effects of Homœopathy. To the astonishment of all, the patient felt himself better from day to day; and he was seen driving about after a little time; but the powers of life had been too much weakened to permit of his recovery. The former malady returned, and the Field-marshal died in the same town, into which, in the same month of the year 1813, he had entered as a conqueror. Although the dissection proved that no medical skill could, by any possibility, have been successful in the case, yet the issue of it was very injurious to Hahnemann. The suspended process was immediately resumed, and it was decided that Hahnemann must give up the dispensing of his own medicines.

As the consequence of this sentence, Hahnemann saw himself given up to the caprice of the apothecaries, whose disposition towards him was so unfriendly; and having seen the honour of his profession openly exposed to contempt, there remained to him no alternative but to leave for ever his native country.

Duke Ferdinand, of Anhalt Köthen, an admirer of the new system, granted to the discoverer of it an asylum in his territory, and the privilege of dispensing his own medicines.

A new impulse was now given to Homœopathy, which its opponents had fondly imagined was on the point of complete extinction. In 1822 appeared the first homœopathic journal, "The Archives of the Homœopathic Healing Art." It was at first edited by a society of physicians, and latterly by Dr. Ernest Stapf, of Naumburg. This journal is yet flourishing. The advantages conferred

by this journal of the new healing art are incalculable. In a few years its circulation spread throughout Germany, and the number of its contributors continually increased. Its articles were couched in courteous and dispassionate language; it was continually gaining accessions of varied and solid knowledge; and each number contained an exposition of a newly proved medicine.

It was, however, desirable that foreign countries should be made acquainted with the new discovery of Homœopathy. I therefore determined to translate Hahnemann's *Organon*, the fundamental work of his new doctrine, into French, as being the language most current throughout Europe.

After having devoted myself to the acquisition of the necessary amount of medical knowledge, and made myself acquainted with French medical technicalities, by reading the writings of French physicians, I applied myself with such ardent zeal to the work, that I was able to send it to the press in 1824.\* In the preface, I gave a sketch of the history of the main points of the homœopathic mode of treating.

The success of the work answered my fullest expectations. Homœopathy, thereby, became gradually known in France, Italy, England, Hungary, Poland, and Russia, and found everywhere, more or less, supporters among medical men, and adherents among the public. I was myself brought into personal and epistolary acquaintance with many physicians, both at home and abroad, and felt myself continually stimulated to more active exertions for the diffusion of Homœopathy.

I also translated into French, Hahnemann's *Essay on the Injurious Effects of Coffee*, which contains many valuable hints on the subject of diet. I caused this essay, and my preface to the "*Organon*," to which I gave the title of "*Exposition of the*

\* "*Organon de l'Art de Guérir*," traduit de l'original Allemande du Docteur Samuel Hahnemann, par Erneste George de Brunnow. Dresde et Leipsic, 1824.

Medical Reform of Dr. Hahnemann,"\* to be printed at my expense, and distributed, by thousands of copies, in every direction.

A Latin translation of Hahnemann's pure *Materia Medica* appeared to me, however, to be particularly necessary, for physicians of foreign countries. Hahnemann warmly approved of this design. I associated myself, for this purpose, with Drs. Stapf, Gross, Trinks, and Schönk, in order that the work might proceed with more rapidity by our united labours. Two large volumes of this translation were published in the years 1826 and 1828.† They found abroad a favourable reception; but as there appeared, at the time, in quick succession, extracts from the entire work, in Italy, France, and Russia, the publisher decided on deferring the remainder of the Latin edition.

In the mean time Hahnemann, ever inquiring and energetic, continued his labours at Köthen. That small ducal residency afforded, indeed, but little space for his practice. This deficiency, however, was, more than compensated by the number of distinguished foreigners, who flocked to him from all parts of the world. He also treated a great number of patients at a distance, by correspondence.

But his relation with the old medical school was not more friendly than formerly, and he continued to develop his system with still more exclusive partiality. The reason why Hahnemann carried his system to such an extreme length, and continually expressed himself in disparaging language, respecting any of the achievements of the old school, is to be found in his entire isolation from the rest of the medical world, and in the hitherto unconditional attachment and devotion of most of his followers.

\* "Exposé de la Réforme Médicale, du Docteur Hahnemann."

† Samuelis Hahnemanni *Materia Medica pura, sive Doctrina de medicamentorum viribus in corpore humano sano observatis*, e Germanio sermone in Latinum conversa. Conjunctis studiis ediderunt Dr. Gulielmus Gross, Dr. Ernestus Stapf, et Ernestus Georgius a Brunnow. Dresden and Leipsic, 1824.



It was in this spirit, and from these causes, that in his work on "Chronic Diseases,"\* he declared that psora was the cause of all chronic sufferings, with the exception of those arising from syphilis and sycosis. It was thus, likewise, that he carried the diminution of doses to such an unprecedented degree.

We now proceed to give our readers some information respecting the homœopathic attenuations, of which so much has been said.

Hahnemann, as we have already stated, had convinced himself by experience, that all medicines, when employed according to homœopathic principles, must be administered in far smaller doses than when used in the antipathic or allopathic methods; because they directly excite in the already suffering part a new similar artificial suffering. But if the dose be properly proportioned, the artificial excitement will not, in general, be manifestly perceptible, while it serves as a beneficial stimulus to the powers of life, and enables them to subdue the disease more directly.

If, however, the dose be too large, it would cause such an aggravation of the disease, that the powers of life could only conquer it after violent commotions, and perhaps not at all. Then either a permanent injury, or even a fatal issue, would ensue.

Hahnemann prepared his attenuations by intimately mixing fluid medicines with spirits of wine, and dry substances, by a careful trituration, with sugar prepared from milk. He used the centesimal proportion; that is, a drop or grain of the medicinal substance with one hundred drops or grains of the vehicle. This gave the first attenuation. A drop or grain of this attenuation, mixed as before, with one hundred drops or grains of the vehicle, gave the second attenuation; and so on.

If Hahnemann had used for indicating the series, the terms, 1st,

\* "Chronic Diseases, their Peculiar Nature and Homœopathic Cure," by Dr. S. Hahnemann. In four parts; Dresden and Leipsic, 1828-30. The first volume contains the theory of Chronic Diseases; the remaining three contain an account of the so-called anti-psoric medicines by which he hoped to be able to eradicate them. This work was dedicated to the author, Von Brunnow.

2nd, 3rd attenuations, &c., there would have been less opportunity for ridicule; but unfortunately he named them, of set purpose, according to arithmetical progression, and spake of hundred parts, ten thousand parts, one hundred thousand parts, and so forth. In consequence of which, the wit of his antagonists was exhausted in calculations; and they, in their wisdom, discovered that we must have a mass of water of the diameter of the earth, nay, even of the sun, to prepare Hahnemann's *billionth* and *trillionth* dilutions, while in reality only three thousand drops in all are required to arrive at the thirtieth degree of attenuation, which is the highest in Hahnemann's scale.

In the first and second editions of his "Materia Medica," he ascended so high with very few, and those powerful medicines, such as arsenic; he allowed the milder and more simple medicines to be taken in their undiluted state. But in his work on Chronic Diseases, the thirtieth attenuation, or the decillionth-fold, as he expresses it, was suddenly raised, as the general rule for all medicines.

His "*potential*" theory now also received its full development. He asserted that fluid medicines, by powerful and long-continued succussion with water or spirits of wine, and dry ones by intimate trituration with milk-sugar, were not diminished in medicinal power, but *potentialised* or *dynamised*; that is, obtained, by the mode of preparation, a fuller development of their hidden medical virtues. Even in this, Hahnemann at first started from a true fact.

He had observed that certain substances, in their crude state, exhibited very slight effects on the human frame, as gold-leaf, lime, silicious earth, &c., but acquire, by the trituration of a few hours, with some indifferent substance, a high degree of medicinal power. But he did not observe that this development goes merely to such a degree of division as is necessary for the medicine to be cognisable by the sensitive nervous system; and that beyond a certain point every further trituration and dilution is certainly followed by a



decrease of power. With all soluble, dry substances, even the first rubbing is undoubtedly a simple attenuation; with fluids it is always so.

It would, therefore, be foolish to maintain that a drop of the third centesimal dilution of Belladonna can act more energetically than the original tincture. But it is at the same time true that a drop of this third dilution acts more mildly and beneficially in irritable patients, treated homœopathically, than the medicine would do in its original strength. These dilutions, therefore, in their application to homœopathic treatment, have a *relatively greater curative power*, though their absolute strength is not increased.

Hahnemann, however, was firmly persuaded of the *potentialisation* of every medicinal substance by its attenuation in the way described. An entire drop appeared to him to be always too strong a dose, and he directed that 300 globules of milk-sugar, of the size of poppy-seed, should be moistened with a few drops of the tincture; and he ordered that two or three of these should be taken for a dose.

To this extreme smallness of dose, he added another extreme opinion concerning the length of time of the action of an individual dose; for he maintained that we must allow the medicines to act, according to the state of the patient, from four to ten weeks, before we repeated the dose!

With very irritable or susceptible patients, he considered even the globules were a dangerous medicinal dose. In such cases, he recommended mere olfaction, the smelling at a bottle containing globules that had been saturated with the decillionth attenuation.

To this pitch of extravagance Hahnemann arrived on this subject; and the great principle would infallibly have fallen into neglect, if the intelligent physicians who had adopted it had not protected the discovery from the gifted discoverer, and rescued it for the benefit of humanity.

Something of the tragical mingles with our theme, when we

reflect how Hahnemann became more and more one-sided in the development of his creation, and how, from his hatred of the old system, he pushed his scheme to such a point of extravagance as to bring it to the verge of ruin.

The antagonists now made light work of Homœopathy, since the founder himself had exposed his weakest points. He had entangled himself, with his psora doctrine and his potential theory, in such a host of contradictions, that they derided his whole system as a tissue of delusive conclusions, inconsistencies, and ridiculous absurdities. Homœopathy was considered as the mortal enemy of scientific medicine. It was said that Hahnemann required no knowledge of anatomy, physiology, pathology, diagnostics, &c.; that one need only add together the symptoms of disease, and for the sum total find an equal sum of medicinal symptoms from the series of the proved medicines, and selecting that one which met the case, give it for the cure of the patient; and with this the business of the physician ended. So that, according to the objectors, the practice of medicine is thereby reduced to the mere finding out and comparing of symptoms, for which neither reflection nor scientific study is necessary.

It was high time that a moderate, unprejudiced party should be formed among the homœopathic physicians themselves, for the renunciation of the stiff Hahnemannisms, with the view to the preservation of the inestimable discovery of Homœopathy for the benefit of science. As early as 1824, the first impulse was given by one, who was distinguished equally as a theoretic and a practical physician, Dr. Rau, of Giessen. This gentleman, in his excellent work "On the Value of Homœopathic Treatment," expressed in general the most favourable sentiments on the subject, and announced himself as frequently practising according to that method. He did not, however, recognise the one-sided exaggerations to which we have adverted, but endeavoured to ground the whole system on a scientific basis.

Since the coming forward of Rau, many of the physicians of the old school have occupied themselves in testing the homœopathic method of healing, and in convincing themselves of the truth of its principles. While these physicians were publishing their sentiments, a new, humane, unprejudiced, and scientific tone appeared in the hitherto controversial literature; and the new homœopathic school was formed, which endeavoured to mediate between the extreme medical parties.

The Homœopathic Journal, which appeared in 1833, under the editorship of Drs. Gross, Hartmann, and Rummel, was open to contributors of every shade of opinion, and contributed much to emancipate the young science from the domination of any one opinion. The new homœopathic school found a still more decided organ in the publication styled "The Hygeia," established in 1834, at Karlsruhe, by Dr. Griesslich, regimental physician of Baden, which still enjoys a flourishing existence, and has eminently contributed to the scientific and practical development of Homœopathy. But it is not our intention to give the literary history of the new healing system. We will, however, draw the attention of our readers to two most important works published during the last ten years,— "The Natural Curative Processes, and Therapeutic Systems," by Dr. F. L. Schrön,\* and the "Organon of Specific Medicine," by Dr. G. L. Rau.† In both works is fairly expressed that noble, conciliatory tendency, which justly appreciates what is good and what is defective in the old as well as in the new system, and keeps only in view the perfection of science for the good of humanity.

We should also mention a brief Essay, expressed in a similar spirit, and very judiciously written, by one of the most distinguished practitioners of the new system, Dr. Paul Wolf, Court Councillor of the Kingdom of Saxony, and practising in Dresden.‡

\* "Natural Curative Processes, and Therapeutic Systems." 2 vols., 1837.

† "Organon of Specific Medicine. Leipsic, 1838.

‡ "Eighteen Theses for the Friends and Enemies of Homœopathy, explanatory of the Fundamental Propositions of this System, according to its true and scientific meaning." Leipsic, 1836.



Hahnemann remained, notwithstanding, firmly attached to his rigid dogmas, and expressed himself most vehemently against the proceedings of the moderate homœopathic school. Against many he hurled a formal anathema, and with others he broke off a friendly intimacy that had been of long duration. He pursued the latter course in my case, when I had openly declared my wish that Homœopathy should be emancipated from his formal dogmatisms.

At the request of the publisher of my French translation of the "Organon," I had prepared a revision of this work, according to the fourth, then the latest edition of the original. I appended to this second issue of my translation a new and copious introduction, and in which I declared myself, sparing Hahnemann as much as possible, an adherent to the new modern views. He was so angry with me, that he demanded of me that I should retract the paragraphs that displeased him, and publish that retraction in some of the homœopathic journals. As I resolutely refused to comply with this demand, he declined all further correspondence with me. It was only three years before his death that I unexpectedly received from him, from Paris, a very affectionate letter, in which he annulled all that had passed, and wrote in his former friendly tone. It may be readily imagined that I most cordially replied; without touching on the disputed scientific points, to the letter of the distinguished man, whose memory I shall always gratefully esteem.\*

The mention of Paris reminds me of the last memorable epoch in Hahnemann's life.

Among the many foreign patients who visited the founder of homœopathy at Köthen, an amiable French lady, of great talents, appeared there in 1835. Her name was Melanie d'Herville, and

\* It is but fair to mention, that Hahnemann had, before his death, greatly modified these extreme opinions, which had caused the separation of so many of the distinguished men of his school. He saw the necessity of using the lower dilutions in acute cases, and of the more frequent repetition of the doses.—*Translator.*



she was still under forty years of age. She had been treated in vain by many celebrated physicians, but Hahnemann was fortunate enough to cure her. This interesting lady, in gratitude for her recovery, became so attached to the octogenarian disciple of Esculapius, who had been a widower for some years, as to give him her beautiful and life-fresh hand. She soon persuaded him to remove to Paris, where happily, and with the admiration of numerous adherents, he spent the last eight years of his life in uninterrupted activity, and quietly closed his eventful career on the 2nd of July, 1843, in the 89th year of his age.

Hahnemann is dead, and that one-sided, rugged, ultra-homœopathic system shall die with him ; and the rational, scientific, and moderate homœopathy which stepped into its place shall exist, as long as there remains a rational system of medicine, to the perfection of which it must, necessarily, always constitute an essential element.

Let us, therefore, in conclusion, closely contemplate the essence of modern homœopathy, and its relation to Hahnemannism, and to the older system of medicine.

1stly. Hahnemannism constitutes itself the entire science of internal medicine, (Hahnemann always recognised the external healing art, or surgery, properly so called,) and rejects the ancient system. Rational homœopathy merely offers to the *Materia Medica* a firm physiological basis, and to *Therapeutics* a key to the specific mode of curing.

2ndly. Hahnemannism maintains that the antipathic system can effect no real cure, and can only be applied with propriety, in a few cases of prostration of the vital powers, in the form of a palliative stimulant. Scientific Homœopathy acknowledges the antipathic system (in which are comprised stimulants, tonics, sedatives, absorbents, evacuating and antiphlogistic remedies, &c.,) as a healing art, in many cases useful, and in some very rare cases even indispensable ; but at the same time prescribes to it limits

beyond which it must not be used, because the cure can be obtained by the homœopathic treatment, more easily, quickly, and certainly, and with less disturbance and weakening of the constitution.

Both methods are according to nature, and both have this in common with one another, that they act *directly* on the diseased organ, or on the entire system. The antipathic endeavours to bring about the opposite of the diseased state, immediately, by the first effects of the medicine. The homœopathic endeavours, by the primary effect similar to the disease, to rouse the reaction of the powers of life, and thus also by the secondary effect to call forth the opposite of the diseased state. The antipathic, therefore, deals with large, but the homœopathic method requires small, medicinal doses.

3rdly. Hahnemannism declares the *allopathic* method to be one which produces in a healthy organ a new suffering, which bears no relation whatever to the disease, and therefore could in no case cure it; but merely suppresses for a time, never truly assists, but often injures. Scientific Homœopathy recognises the allopathic or heteropathic system (which by the old school is known under the names of counter-irritant, derivative, or revulsive,) as a method of healing likewise founded in nature. The allopathy of Hahnemannism; which excites at random a foreign disease, having no reference to the actual disease of the patient, would be a mere absurdity.

But the allopathic method, which might more justly be termed the sympathetic, affects only such organs as are in physiological sympathy with the diseased one, in order that through artificial sympathy the suffering of the originally diseased organ may be diminished, the danger arrested, and the vital power be engaged to introduce a beneficial crisis.

Scientific homœopathy acknowledges, likewise, the advantages which this system presents in some cases, particularly when it is had recourse to as an auxiliary to the antipathic. Homœopaths of this way of thinking do not deny that homœopathy itself may

make use of it, but as a rule abstain from it, because in all cases a justly chosen specific medicine renders all other assistance superfluous. They would not, however, reject this help, if in some extraordinary case it should seem requisite. In the allopathic or sympathetic system, the stronger doses are also in place, because a sound organ is to be artificially affected.

4thly. Hahnemannism enforces on the physician to direct his attention merely to the cognisable totality of the symptoms, and interdicts his meddling with hypotheses respecting the causes of disease in hidden internal parts. Scientific homœopathy acknowledges the necessity of obtaining, in the first place, an accurate view of the symptoms, according to Hahnemann's excellent directions. The scientific physician, however, does not stop here, but infers from the signs of disease its inward morbid cause, for which purpose an accurate knowledge of anatomy, physiology, and pathology is no less necessary to the homœopathist than to any other physician of the so-called rational school. It is because he has explored the causes and the seat of disease, that he learns to appreciate the value of the symptoms, and to discriminate between those that are idiopathic or essential, and those that are consensual. By the essential or idiopathic symptoms, we mean those that proceed from the focus of the disease; by the consensual, we mean those that arise from sympathy with other organs. He, then, is the true homœopathic physician, who is provided with this knowledge; and such an one only is in a condition to choose the right homœopathic remedy, which must, by its primary or essential action, exactly correspond to the essential symptoms of the disease. His practice will not consist, as though he were an arithmetician, in mechanically adding and comparing together two different groups of symptoms, but in examining, as a man of science, the actual suffering, and in opposing to it a medicine really striking at the heart of the disease. This is exactly the meaning of the word homœopathy, which expresses, not merely similarity to the symp-

toms of disease, but to the disease itself, and therefore a relation to the inward conditions.

5thly. Hahnemannism limits the *materia medica* to merely proving the medicines on those in health, and maintains that the knowledge of these positive effects is quite sufficient for the practice of the healing art. Scientific homœopathy, on the contrary, directly acknowledges the great usefulness of trials of the medicines in diseases, and even holds this to be indispensable. The provings on persons in health afford us the inestimable knowledge of the pure physiological relation of the medicines to the different organs and systems of the human body. They are therefore, to a certain extent, our guides in the choice of a remedy for any disease of this or that organ, or of the entire system. They make the choice of a remedy easier to the physician, because they reveal to him the physiological ground-work of the natural operations of medicines. But it is only by their actual administration to those that are ill, that it can with certainty be determined in which definite form of disease this or that medicine is specifically curative. The pure *materia medica*, our physiological repertory, and our knowledge derived from the actual application of the remedies to the treatment of disease which gives the pathological relation, together, constitute the true *materia medica*, such as we have need of for practice, according to the judgment of the most intelligent physicians.

6thly. As concerns the proportion of the dose, Hahnemannism has screwed itself to an extreme exaggeration of minuteness. Rational homœopathy, of course, acknowledges that it is fundamentally essential to operate with far smaller doses than are used in other methods of practice. But it keeps aloof from the extravagancies, and knows nothing of the potentialised and spiritualised powers of medicine in which Hahnemannism exults. Modern homœopathy prepares its dilutions in decimal \* proportions: for

\* This is a mistake; we use the centesimal or hundredth, and not the decimal proportion.—*Translator*.



example, ten drops of the strong tincture of belladonna being mixed with one hundred drops of spirits of wine, give the first attenuation: of this ten drops are mixed with a hundred drops of spirits of wine, to give the second attenuation, and so on. It proceeds similarly with dry substances; for example, ten grains of sulphur, triturated with a hundred grains of milk-sugar, form the first attenuation, &c.

Sometimes the homœopathist uses the unattenuated substances, in small quantities; but generally employs the preparations from the first to the third dilution, and not often the higher.

The nature of the medicine, as well as of the disease, and of the susceptibility of the patient, must furnish the rule for the proportion of the dose. If even the larger doses of the homœopathists should appear to their opponents still too insignificant for any curative result, and if they should argue that specifics are given, in the old practice, in far greater doses, the answer will be, that in the first place the specific is never given alone in the ordinary prescriptions, but in combination with two or three other powerful medicines, under the names of corroborants and adjuvants, and that by such combination the power of the specific medicine is necessarily modified and weakened; and secondarily, that from the larger doses of remedies that are in truth homœopathic, excretions often follow, by which the organism relieves itself of the injurious superfluity of the medicine; and thirdly, that in the old practice these large doses of specifics are not always without injurious results; and on the contrary, by their continued use, they occasion deep-seated medicinal chronic diseases. The mercurial disease is commonly known; but bark, valerian, assafoetida, belladonna, &c., &c., from continued use, occasion, no less, peculiar medicinal diseases.

If in the antipathic or allopathic treatment too strong doses have injurious effects, in the specific or homœopathic treatment this would be the case to a far higher degree, because the here similar disease would be dangerously increased.

7thly. Respecting the repetition of the doses, modern homœopathy, in the treatment of acute disease, proceeds in the same manner as the other schools of medicine: in serious cases the medicine is repeated every two or three hours, or even every hour; but in chronic diseases the medicine is given at longer intervals. Hahnemann's very long intervals, however, are no longer heard of.

8thly. Modern homœopathy adheres strictly to the rule of giving the medicines singly. It recognises the possibility of a curative combination of two or more substances possessing a new effect, unattainable by the individual medicines; but these compound substances must first be proved on persons in health, to ascertain their medicinal action, as new individual substances, before they are employed for curative purposes.

Such is the actual position of modern Homœopathy. It is my ardent wish that this brief outline may contribute something towards allaying the prevailing prejudices against it, and that it may stimulate many philanthropic physicians, into whose hands these pages may fall, to test impartially a method of healing so important to the welfare of science and humanity.

The scientific homœopathist is not the inveterate enemy of rational medicine, but is the most zealous friend to its perfection. The embittered strife of parties has already continued upwards of thirty years; would that it were appeased for ever with the death of Hahnemann, to make room for the reconciliation of all enlightened physicians! When all the true disciples extend their hands to the common work, then we may see a true science of healing grow out of old experience and modern discovery, and the health-priests shall be blessed with success in their labours, and full honor paid to the memory of Hahnemann.

## POSTSCRIPT BY THE TRANSLATOR.

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I do not like to send this little work to the press without adding a few remarks on my author's objections to what he calls Hahnemannism. He has sufficiently accounted for Hahnemann's hostility to the old schools of medicine, in the statement he has given of the very uncourteous, not to say savage treatment he received at the hands of his opponents. He was satisfied of the truth of his discovery; and had he failed in convincing a single individual, he could, in the true Baconian spirit, have appealed to posterity. But he met with great success, and lived to find himself the honoured father of a flourishing school; and before his death he had begun to modify those exclusive and arbitrary opinions which are classed under the name of Hahnemannism.

I believe his doctrine of psora to be in a great measure true, though he pushed it too far; and the causes of chronic diseases are many more than the three he assigned to them. A great multitude of these affections is due to the continued abuse of various medicines. Hahnemann's theory of *potentialisation* is yet *sub lite*. It at least remains to be proved.

In the only cases Hahnemann published, he used tinctures of a low dilution.

Before his death, he acknowledged the necessity of more frequent repetition of the doses.

It seems to be the established opinion of the best homœopaths, that the lower dilutions, which contain more of the matter of the medicine, should be given at frequent intervals in acute diseases; and that, in general, the higher dilutions, at longer intervals, are better suited to combat the various forms of chronic disease.

It is not unusual to alternate medicines; that is, to select two or more medicines as comprising the totality of the symptoms, and to give them in sequence or intercurrently. Sometimes, in acute cases, two medicines are given alternately at frequent intervals, of two, three, or more hours, according to the indications of the disease.

The homœopathist, who has arrived at definite opinions, never makes use of the antipathic or allopathic methods, except under very particular circumstances. For example, in the case of a person suffering from great fecal accumulation, it would be advisable to use an aperient or lavement, before the proper specific treatment was entered on. But he is the best homœopathic practitioner who most rarely has occasion to have recourse to any extrinsic aids, but is able to cure by homœopathic remedies only. Cases may arise when recourse might be had to the remedies of the antipathic or allopathic methods. But these cases form the exception, not the rule.

The mingling of the different methods of healing in practice is not in conformity with, but in opposition to homœopathy.

It is not denied that the antipathic and allopathic methods are rational; but it is asserted that the homœopathic method is the best, and that diseases can be cured thereby with more safety, with more certainty, and for the most part more speedily.

The proof of this assertion is to be found in the greater comparative success of the homœopathic treatment; and this proof may be seen in the statistics of the German hospitals and infirmaries, and would be found in the medical statistics of England and France, if there were hospitals in those countries under the direction of homœopathic physicians and surgeons.

In the ordinary methods of practice, many persons are cured of acute diseases, but have entailed on them after diseases resulting from the medical treatment. In fact, what have been called "drug diseases," form no inconsiderable part of the ailments of our contemporaries.



In the treatment of chronic diseases, the ordinary methods are for the most part unsuccessful, and are often very injurious. Large quantities of medicines cannot be swallowed with impunity. Sooner or later, they tell on the unfortunate victim.

The homœopathists *use* medicines, the practitioners of the old school, in the commencement and progress of their career, *abuse* them, till they are taught by experience, when they often become altogether sceptical on the subject of medicine, and then give very little, and even that little with doubt and hesitation.

It will be found that in proportion to the knowledge and experience of the practitioner, is the caution with which he gives medicine.

It may seem ungracious to part with my illustrious author, objecting to his free criticism of Hahnemann. I only think he has gone too far. The very freedom with which he criticises the founder of homœopathy is a proof that he was no bigot to his system. This impartiality may induce some to give a little time to the examination of homœopathy, who would otherwise persist in considering it a mere absurdity, unworthy of their consideration. The “theorist” Hahnemann has been sufficiently found fault with ; it is time that the inventive, practical, clear-headed philosopher should come into more general estimation. Time, which is the discoverer of truth, day by day adds a chaplet to his monument. Of him it may be truly said—“Fuit illi viro admirabilis natura ; exquisita eruditio ; magna rerum cognitio et comprehensio. Materiam idem suam variam ac multiformem quam copiose, ornatèque illustravit !”

